

THE ARCHER

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the Order of Plato's Archers.

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Location of Headquarters.

The removal of Headquarters from Rensselaer to Indianapolis is contemplated, and will probably occur before the middle of June, and the July number of THE ARCHER will consequently be issued there. Arrangements are also in progress to meet the growing demands for better newspaper service, even if it is found advisable to issue a small weekly edition for city circulation.

Van Vorhis' Workingmen's secret society is incubating beautifully. His first batch of silver eggs were cooked by incautious exposure to his unmatchable diamond pin.

The costume ball to be given by Diana Temple Plato's Archers May 22d, is calculated to educate those who witness it, in the Mythology of the Athenians in the days of Plato.

It is not true, as charged by fifty workingmen, that Dr. Flavius Josephus Van Vorhis would do so mean a thing as to decide a vote carried when there were two to one against it.

It is charged that Flavius Josephus Van Vorhis denies having signed a pledge to patronize his BROTHER WORKINGMEN, when he can do so in due justice to himself. He denies it and "his reputation can take care of itself."

The members of Apollo Temple are doing all they can to make the entertainment of the 22nd of May the greatest success of the season, and contemplate a grand 4th of July picnic, wherein Archer contests and Olympian games will be the chief features.

Now that the atmosphere has cleared up and Archery has got down to business, let us begin to make preparations for the coming winter. Archery is not a play house. It is to help those who deserve help, not by giving anybody anything, but by giving each the opportunity of earning something.

Diogenes, having lighted a candle in the day time, went through the streets of Athens, saying: "I seek a man." If he were here, the flashing light from the diamond pin worn by the would-be leader of the working men, would point out his man without the need of a lamp, and under a tall silk tile he would find Dr. Flavius Josephus Van Vorhis.

"Thirty-eight to forty;" that's the way the vote was declared carried, to disband a labor organization by that well known labor reformer, Dr. Van

Vorhis, when in fact the vote stood 80 to 40 against disbanding. But Dr. Van Vorhis has not been connected with labor organizations long enough to know the difference between them and a ward primary.

When the workingmen's society passed Diamond Pin Joe with his silk hat and kid gloves down and out of their presence and into the cold, unfeeling world, he heaved a heavy-hearted sigh as he thought of their thoroughly helpless condition, and great need the poor illiterates had for his freely offered abundance of executive ability.

The chairman of the democracy of Howard county, the only bag of grey matter in Kokomo, is authority for the statement that Van Vorhis' assisted exit from the Workingmen's organization, left that unprotected body of mere laborers destitute of brain timber, and in the generosity of his great heart he, F. J. the II., is building a new home where the brain power is already provided.

At a conference held last week in the spacious offices of Attorney Flavius Josephus Van Vorhis, in the Baldwin block, just on the opposite side of the street from some other very pleasant offices, at present not occupied by the said Attorney Flavius Josephus Van Vorhis, there assembled at the request of this attorney with historical biographical appendages, a number of the city and out-of-town leaders of democracy, to listen to the exploitations of a grand new scheme for the organization of the laboring men, factory hands and unthinkable masses of illiterates generally, into a secret club where free silver could be injected into their veins, and their votes, in Indianapolis, served up on a silver platter for the profound author of the elaborate scheme. Well, the funny part of the business is, that the democrats were so well pleased with the plan, which, by the way, was plagiarized from the ritual of a certain workingmen's society, and changed to suit a political purpose, that they adopted it and appointed a full complement of democratic committees to give the thing a push, leaving the patriotic doctor and his friends out of the deal entirely. Van Vorhis then declared that it was too soon to organize, declining to take his silver party into the new fold. This leaves the doctor in full control of his silver party, which consists of exactly three members in good standing, viz: Dr. Josephus, Attorney Flavius and Rev. Van Vorhis, though such advisory members as Capt. S. M. Shepard and Capt. Charles W. Brouse are still allowed to sit at his hired men's table.

AMBITION.

The consent to be governed is the acknowledgment of a superior, either intellectually or physically. To govern is to lead, drive or direct. Man is led by desire, driven by fear, or directed by reason.

Our power to govern lays in our ability to awaken desire, arouse fear, or appeal to reason.

Man desires that which ministers to want and fears that which threatens danger, pursuing the first and fleeing from the second. Man wants those things which perpetuate existence, add to his comfort, increase his happiness and shield him from danger.

To supply man's ever increasing wants, division of labor becomes more

and more necessary. Division of labor renders exchange of values absolutely indispensable. If the shoe-maker devotes his entire time to making shoes, the other members of society must feed and cloth and shelter him, supplying him with material and implements, thus making the five grand divisions of labor necessary—one to supply mankind with food, another clothes, another shelter, another implements. Hence comes exchange, hence a class to do that work—the work of trade and transportation.

These five grand divisions, or branches, of industry are entitled to the same rights, privileges and protection, and should be governed by the same laws, rules and regulations, since each is equally important to the peace, prosperity and perpetuity of society.

Man adopts that branch of labor for which Nature has fitted him. The producers of wealth charge up the time, skill and labor expended in producing value and thus fix the price, or exchangeable value, of the goods produced. The distributor of wealth charges up the time, skill and labor expended in exchanging value, and thus fixes the price of his services.

The price put upon value measures the time skill and labor spent in producing it, to which must be added the avarice of the producer, called profit.

Skill and strength are tests of superiority and are measured by quantity and quality of value produced in a "given time." The more perfect the skill and the greater the strength, the more perfect the article and the greater the quantity of value produced in a given time.

Let A and B represent two laborers of equal strength and skill and requirements: Then if A, with a reap hook, labors three days to harvest three acres of wheat, he has expended three days time, which will require three days provision to replace the wornout tissues of his body, hence the cost of cutting three acres of wheat is three days support for A.

If B, with an improved instrument, labors one day to harvest three acres of wheat, he has expended one day of time and will require food for one day's support, and the cost of harvesting three acres of wheat is reduced from three to one, hence if price represents actual cost A would be compelled to abandon the reap hook and adopt the improved instrument, and the price of harvesting three acres of wheat would be reduced from three to one, from which it follows (where price represents actual cost) if a high price be fixed on an inferior article of value it indicates a low degree of skill where much time and labor have been expended, or a high degree of avarice, either one of which would bring dishonor on the laborer and thus operate as restraints upon the actions of the producers in that direction.

Conversely, if a low price be fixed on a superior article of value, it indicates a high degree of skill where little time and skill have been expended and no avarice manifested—attainments universally desired. Hence bad workmen would be left without a market for their values and good workmen inspired to become more perfect in skill, actuated by a natural desire to excel. This desire to excel being common to mankind the result would be to lessen the price, increase value and banish avarice.

If price be cost and cost be necessary consumption of material in pro-

duction, extravagant price represents extravagance in production—the unskillful use of material or undue avarice, hence high price is the expression of want of skill or an exposition of avarice and the producer fixing a high price acknowledges his want of skill or advertises his cupidity, which is contrary to nature.

To cheapen exchange, improvement must be made in the art of exchanging as well as other branches of industry. The distributor of wealth undertakes to exchange values for the producers, and if his duty is faithfully performed, he will exercise his utmost skill to secure equals for equals, and if unequal exchanges are made it must result from want of skill as a distributor, and since the price of his services is an exponent of his skill as a distributor, and the undue accumulation of wealth an evidence of unequal distribution, vast accumulation of wealth would bring dishonor on the accumulator instead of honor. Hence the incentive to accumulate vast wealth would be removed, and men would assume the place in society for which they were best fitted by nature, and if each member of society occupies the place he is best fitted for, the result would be the best possible condition of society. The highest enjoyment of life, the possession of the most perfect liberty and the pursuit of the greatest happiness within the reach of man in the effort to gratify the ever increasing wants of man, for when man's wants are all supplied more wants arise.

Under our present system the money lender controls the price of all values, for if all money employed in the distribution of wealth is loaned into circulation, the volume of money in circulation represents the principal of the debt, which when due is as much greater than the volume of circulation as the accumulated interest added to the principal is greater than the principal. The interest which has accumulated must be paid by the surrender of value, which, not being "legal tender," can only be made to take the place of the specific agreement to pay money interest, with the consent of the money lender, which of course, is only obtained when the price suits him—the lender. But the ability to set the price is an evidence of power, or authority, and the more the price varies from actual cost the more manifest the power.

Man, naturally ambitious for power, avails himself of every opportunity to display it. Hence comes unequal price and consequently unjust exchange of value, resulting in the accumulation of vast fortunes by one class and the consequent oppression of another class of society. This rule, instead of tending to elevate society, operates in the opposite direction, for the monopolist, after having gained the goal of his ambition—supreme power—has nothing more to do in life than to exercise his power, for "what were power unexercised? As well unbad as to remain unknown, unseen, unfelt." Nero and Cligula are examples of the dreadful extremes to which man can be driven by this natural ambition for honor. In short, every act of extreme barbarity or monstrous cruelty is the effect of natural causes.

The struggle of existence in this life is an effort to harmonize with the conditions in which man is placed.